/139 cont./

755 *782 The vow has extricated him from the clutches of the kuei, and the sickness has not come back, but is forever uprooted. The host has saved money and bought a fat pig from the market as well as paper money. Having waited for the passing of the days to be avoided, then he comes to the sacrifice to the kuei. Sorcerer-priests are very few in this world, and he came to my home to invoke my help. So, here I am. I ask all the kuei to come here. I burn a bowl of beeswax. The bamboo tube and the bell are beside the fire pit. The two winnowing baskets filled with meat, the gold and silver cans, the gold and silver chair cushions, all are set at the sides of the pit. The table for the sacrifice to the kuei, the paper money for the redemption of the soul, the fancy /flower/ bowl to hold the wine, the fat pigs, big and small, two large chickens--these

[352] [353] [516] [415]

Illus. 62. Ta Chia Hsien

/147 cont./

*782 and /Illus. 65 appears here/ /148/ rain clothes. The bamboo tube is in front of me, and the bell is wound with red and green strips of cloth. My patron saint is standing beside the smoke from the wax. My teacher stands beside the knife. I ascend on the smoke of the wax. Now I have reached the land of the spirits /shen/. I am already with the four kan lo kuei. If you have

[142]
[351]
[291]
[519]

Illus. 65. Ta Kan Lo, B.

/155 cont./

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*782

of wine, the spade, the wooden board, the white cloth, all are ready here. Will the kuei please come to take them! [liɔ˧ tɕo˧ kueŋ˧ dzaŋ˧˥], [liɔ˧ ɕi˧ kueŋ˧ daʌ˧˥]!"

At this point he stops beating the bamboo frame, takes it away, and sets up the bowls of wine, meat, and cooked rice. The sorcerer-priest makes gestures while uttering an incantation at the same time:

"The helpers have set up the wine, meat, rice, and paper money, and invite the kuei to take them. The dead man has been dead for three days, but when his soul heard the sorcerer-priest's call, then he returned. He returned to his own local area, he returned to his own home. In the world you still have good sons and good grandsons to beg pardon for your sins. The former sins of your

[291]
[576]

Illus. 66. Releasing the Soul of the Dead from Suffering.

/193 cont./

*782 magic words, facing the inside of the house, calling upon the ancestral spirits of three generations to get on their horses.

*[787] For these the sheng chiao is required. After the divination the helpers beat the gong and drum, and at the same time the images of Duke No and Mother No are taken down. First the heads are taken off and given to the host, who places them on the bed. Then the paraphernalia from the dismantled Peach Spring cave are either burned or kept for future use. Then the gong and drum are sounded, the sorcerer blows on his horn, and the helpers come out, carrying the various things one by one in an orderly fashion. The sorcerer follows behind and closes the door for the host, at the same time uttering the incantation for closing doors. Then he opens the door, and utters the incantation for opening doors. After this all of them go to a vacant area of level ground, where rice straw is spread. The prayer box is burned here to the accompaniment of the beating of gong and drum. The sorcerer blows the horn once and then

[788] places it in the crook of his arms with his hands folded together, the fingers crossed together, and the thumbs going around, and does the three-step walk and utters the incantation for wheeling in money. After each passage he circles once and blows the horn once. Altogether eight passages are uttered, and eight times the horn is blown. A helper then picks up a cock held in readiness and bites through the neck, letting its blood drip down around the spot where the prayer box was burned. Then the sorcerer, holding the horn in his right hand and lifting the left lower corner of his red garment with his left hand, walks around the place where the blood has dripped.

•[576] When he returns to his original place, he squats on his heels, puts the horn in between his knees, and utters the incantation for opening the road, performing at the same time. First he

[788] sticks out the middle finger and forefinger of each hand, and then the little fingers and the fourth fingers. Then he joins both hands behind his back, crossing the fingers together. Moving his hands to the front he rotates them on his chest, and then covers his ears with his sleeves. When the acting and

/43 cont./

634 695 I shall now give a description of such a popular assembly, as I wrote it down according to the stories of the Meau.

The great chief lived in a house that was distinguished, [342] not by its type of construction, but by its special size and beautiful appointments, /44/ from all the other houses in the village. From here he had issued the order through his officials for the popular assembly to convene. On the day of the assembly, the great chief took his place on a stool in the hall of [516] his house. A few steps away from him the chiefs and village elders subordinate to him sat on their heels in a semicircle. All of these men had to be distinguished by an immaculate record, and not every head of a large family was considered worthy of this honor, no matter how old he was. The rest of the men squatted at a proper distance from these dignitaries, and those who could not find any space in the house itself squatted in a dense crowd on the open place in front of the [276] house. Everybody smoked tobacco in large wooden pipes.

[292] The great chief, distinguished by a broad black sash and sleeve trimmings of the same color, remained seated as he opened the meeting by stating the facts of the case in a loud voice. Next he got up and went to the altar. Here he sacri- [782] ficed either chickens or one or several pigs, depending on the importance of the issue before the assembly to the god of heaven and asked the latter to help him with his decision. Then he returned to his seat, sat down, and directed a question to one of the chiefs or village elders. The man addressed jumped up and answered. Sometimes, however, one of the elders would address one of the men in the crowd, perhaps a fellow-villager who was familiar with the issue under discussion. Then this man would jump up and not sit down again until he had given his answer. Finally, when everything was clear, the great chief gave his decision and asked those present to return to their villages. This brought the assembly to a close, and everybody relished the food that had been provided.

Akha A04
Miao AE5

/75 cont./

M 231 [857] [516] thread attached to them, but are later freed. Since the children are very skilled manually, these animals usually suffer no harm, and the adults, who are very fond of animals, have no reason to interfere. They laugh heartily when they notice that the children treat the animal as if it were one of them.

M [114] [177] I could not find confirmation for Abadie's statement (1)

1. Page 169.

that the Meau train monkeys and travel around with them as jugglers. I presume that the Meau involved were extensively Sinicized.

A 231 [157] Among the Akha the relationship between man and animal is not as good. The Akha are much more brutal with animals, which, to be sure, they do not treat unjustly, but simply without love and harshly. The dogs in the Akha villages have a beaten appearance, are thievish, although they are fed, and receive, never unwarranted, to be sure, but cruelly harsh punishments. The Akha, who, in contrast to the Meau, A M [262] eat dogs, regard the dogs simply as prospective roasts. I only rarely saw children actually play with a dog, but repeatedly A [857] observed that they tortured the animals without interference on the part of the adults, just as I never came across adults admonishing children to have a more humane attitude. In one instance a boy about four years old repeatedly kicked a small dog that was completely at his mercy and could not run away. /76/ The adults sat there indifferently, and the boy would certainly have kicked the animal to death if I had not finally prevented him from doing so.

On the other hand, the Akha have a striking predilection for beautiful birds, especially for parrots and lovebirds, which they capture and keep in cages or on perches (see Ill. 49[3] and the chapter, "House Furnishings, Household and Kitchen Utensils," Figs. 199 and 200). These birds, as well as the wood pigeons used as decoys, are well cared for; the children play with them and regard them as delightful housemates.

3 [See Cat 116, p 334 - ANALYST]

/76 cont./

A 857 [231] A M [516] Play with lizards and insects, such as beetles and butterflies, is seen much more rarely than among the Meau. In all such cases, however, the game ends with the merciless chopping up of the animal, although the children of the Akha have scarcely less manual dexterity than those of the Meau. The Akha children evidently never hit upon the idea that one could talk with the animals, much less the idea that the animals could understand them.

6. In the Family

A M 596 [591] The organization of the family is exactly the same among the Akha and Meau. The unit is the large /extended/ family /Grossfamilie/. The sons marry early and, with wife and children, live in the house of their father up to a certain time, as has already been discussed in detail (see the chapter, "Social Organization," section on "Family Units").

A M however, 595 Savina (1) attributes monogamy to the Meau. Undoubtedly,

1. II, p. 184.

however, polygamy is involved here; indeed, it is even more common among the Meau than among the Akha. Even though the poorer people live monogamously, this is the case among almost all polygamous peoples. The decisive point is simply the legally permitted form of marriage, and the fact that polygamy is permitted cannot be denied.

A M 183 842 163 M 595 596 For both peoples the ideal of life is to be blessed with as many children as possible. Thus the number of children living in each house is considerable. The Akha are even more prolific than the Meau. Among them almost every small /nuclear/ family /Kleinfamilie/ consisted of the parents and eight to twelve children. Naturally, the difference in age between the oldest and the youngest child in a house is very great. One Meau, for instance, /77/ who lived with two wives in one house, had eleven children, six of whom were already married and, with their wives and children, no longer lived

/203 cont./

782 One turns to the appropriate deity by means of prayer.
[516] which, however, might better be called invocation. One squats or kneels on one leg and puts the hands at chest height with the palms together. When invoking the high Father-Mother spirit, one looks toward heaven and lifts his folded hands in this direction; when invoking other spirits, the ancestors, for instance, one looks at the altar dedicated to the one invoked. In this position
[788] and with simple words one informs the deity concerned of his
[756] wish; prayer formulas are unknown. The shaman, too converses
[787] with the spirits as with human beings; there is neither a special spirit-language nor special magic formulas.

788 The Meau are also familiar with benedictions, and the person of higher rank pronounces his blessing upon the person lower in rank. Thus, the chief blesses his subjects, the shaman his fellow-tribesmen, the father his children. The person pro-
[516] nouncing the benediction folds his hands in the manner described, stretches them first over the head of the person to be blessed and then up to heaven, and at the same time invokes the Father-Mother spirit, whom he beseeches to bring good fortune to the protégé, to grant him a safe journey, or, in short, to bless the undertaking.

769 As was already pointed out, the Meau erect places of worship
776 which are regarded as the principal abodes of the spirits and are
782 dedicated to them. In general, sacrifices may be offered to the
[778] spirits and to the ancestors only at these places of worship erected for them. The ancestors, for instance, grant protection against the revenge of evil spirits. For this, however, one must explain to them what the /204/ situation is. If one meets an evil spirit in the bush, he runs home as fast as his legs will carry him, in order to offer a sacrifice to the ancestors, who otherwise would not know what has happened and therefore would be unable to help. Then one would be helplessly exposed to the revenge of the evil spirit.

778 Aside from the ancestors, every Meau builds places of worship
776 and, to be sure, altars (Fig. 41 to Fig. 44), for those spirits with whom
[782] he stands in a special relationship and to whom he sacrifices regularly because he needs their protection and their help in particular.

/301 cont./

372 [512] 342 one never forgets to cover the fire with ashes in order to keep it going until morning."

The division of space, therefore, corresponds approximately to that described by me, although the houses described by Savina seem to have more interior walls.

372 Fire is made with the help of flint and iron (Figs. 119 and 120). The tinder ignited by the sparks is blown on with the mouth. A bamboo tube is used to kindle a larger fire; I never saw firefans in use anywhere. /Figs. 119-122 appear here./ [354] Neither hearth nor fireplace has a smoke vent, so the smoke fills the interior until it slowly escapes into the open air through the gaps in the side walls.

[415] The objects needed to make fire are kept in a small bamboo container (Fig. 122). They are iron (Fig. 119), flints (Fig. 120), tinder (beaten bast of a certain tree), and a small stick of soft wood (Fig. 121) to start the fire. Such complete /302/ fire-making apparatus represents a very [511] valuable object and is carefully stored away. Not every adult [439] has the fire-making apparatus. Matches are also used, but [177] very sparingly, since they are bought from traders who appear only once a year. The firewood is piled up in great heaps against the outside wall of the house, but it also lies around in various places in the living room itself.

415 The grain mortar is built into the cooking and living room (see Fig. 139, the chapter, "House Furnishings, Household and Kitchen Utensils"). The wooden mortar is sunk completely into the floor. The movable lever arm of the pestle rests between two posts driven into the ground. At the end it has a treadle for foot operation. A grain mortar (Ill. [511] 96)[1] is found in almost every house, as well as in the larger rice fields, and can also be operated easily by the children. /Figs. 123-126 appear here./

352 Furniture to sit on is owned only by a house-father with 511 a large family. In many houses, to be sure, there are parking [516] benches or small tables for offerings, but the family sits in

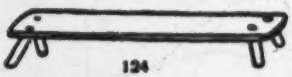
[1] [see cat. 116, p645 - ANALYST]

/302 cont./
352 [511] 516 [264] the customary squatting position on mats on the floor (Ill. 106).[1] Sometimes, too, only the adults are entitled to the table and bench, whereas the children eat their meals on the floor. Tables and benches (Ill. 107)[1] have strong slabs hewn out of one piece of wood, into which slanting wooden legs are inserted [171] (Figs. 123 and 124). This furniture differs fundamentally from that of the Chinese and is almost identical with the tables and benches of our Alpine dwellers. Among the Meau, low wooden stools (Fig. 125) and stools to sit on, with /303/ plaited seats (Fig. 126), are in use, as they are among all the mountain peoples of Farther India.

123

Figs. 123-126. Furniture of the Meau.

Fig. 123. Table, 1/66 nat. size.



124

Fig. 124. Bench for sitting, 1/34 nat. size.

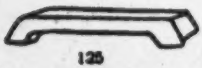


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Fig. 125. Stool for sitting, 1/12 nat. size.

126

Fig. 126. Plaited stool for sitting, 1/12 nat. size.

[1] [see cat 116, p 706 - ANALYST]

39: Bernatzik--450 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/Opposite p. 331./

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Ill. 62. Family idyl of the Meau. Delousing as a pursuit while affectionately being together.

39: Bernatzik--470 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/Between pp. 346 and 347/

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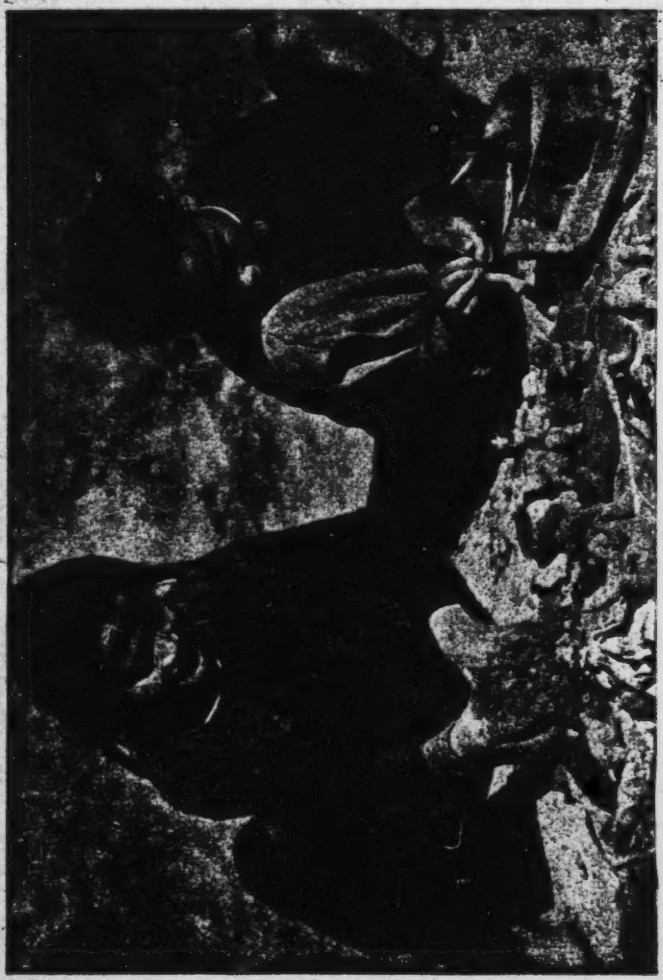
Ill. 64. Meau boys learn how to make a rope.

39: Bernatzik--471 E-5 (1936-1937) 1947 AO1 Thailand

Mic AE5

/Between pp. 346 and 347/



Ill. 65. A favorite game of Meau boys is modeling animal and human figures in clay.

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E-5
39: Bernatzik--511 /(1936-1937) 1947 AO1 Thailand
Miao AE5

/Opposite p. 378/

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Ill. 67. Nine-year-old Meau girl at the drawing test.

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Ill. 68. Meau children make chains out of fragrant blossoms.

39: Bernatzik--573 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/Opposite p. 426./

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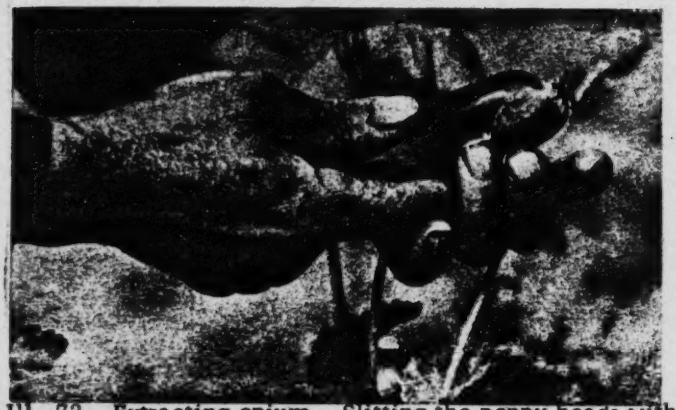

Ill. 73. Extracting opium. Slitting the poppy heads with a three-bladed knife.

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Ill. 74. Opium smoker.

39: Bernatzik--576 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/Opposite p. 427/

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Ill. 78. Flintlock gun of the Meau, with pistol stock.

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Ill. 79. Meau boy with crossbow, which all mountain peoples know how to use expertly.

39: Bernatzik--595 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/Opposite p. 442/

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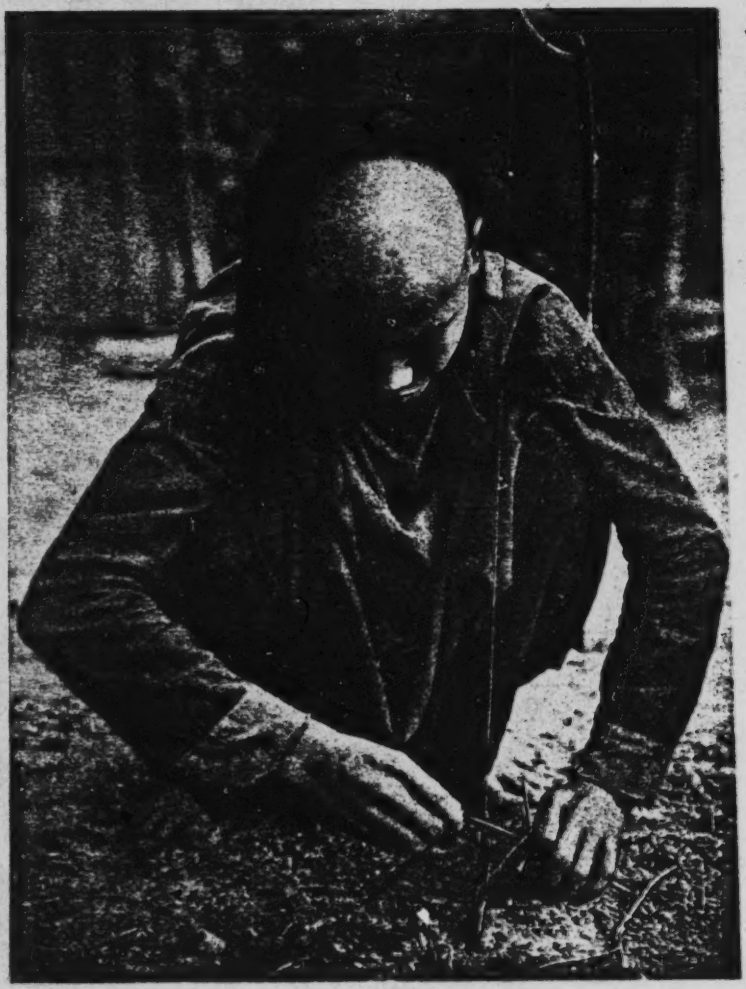

Ill. 80. Meau hunter setting a snare to catch wild birds.

39: Bernatzik--596 E-5 (1936-1937) 1947
AO1 Thailand
Miao AE5

/Between pp. 442 and 443/

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Ill. 81. Saddling a pack ox among the Meau.

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Ill. 82. Meau smith in his workshop.

39: Bernatzik--597 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/Between pp. 442 and 443/

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Ill. 83. Meau with drill for woodworking.

39: Bernatzik--598 E-5 (1936-1937) 1947 A01 Thailand
Miao AE5

/Opposite p. 443/

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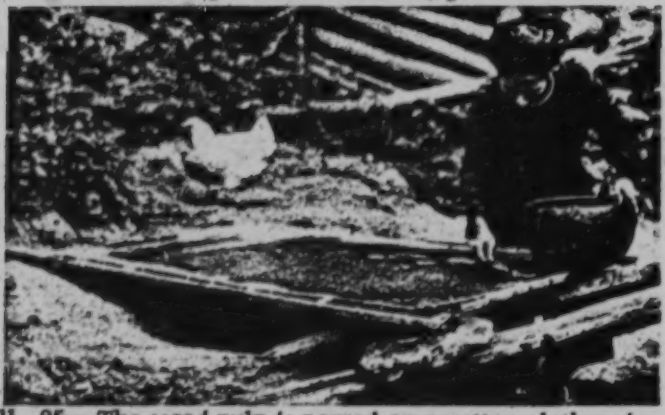
Ill. 84. Making paper for sacral purposes among the Meau. Pulverizing the bamboo shavings.



Ill. 85. The wood pulp is poured on a cotton cloth and dried in the sun.

39: Bernatzik--620 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/Opposite p. 458/

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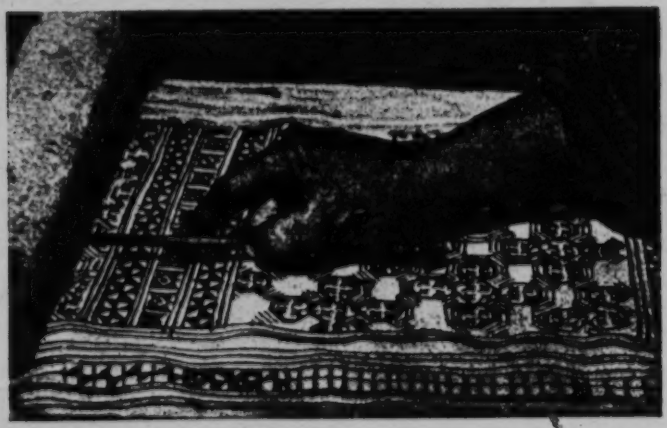

Ill. 86. Making batik work from hemp material among the Meau. The wax drawing is applied with a brass pen. [413]

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Ill. 87. Girl of the "Flowery" Meau sewing a new pleated skirt.

39: Bernatzik--621 E-5 (1936-1937) 1947 .
AO1 Thailand
Miao AE5

/Between pp. 458 and 459/

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Ill. 88. Portable horizontal loom of the Meau, with foot device.

39: Bernatzik--622 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/Between pp. 458 and 459/

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Ill. 89. The woman weaver is preparing the woof.

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Ill. 90. With the help of this spinning machine the Meau woman is twisting four threads together.

/467 cont./

264 574 If the meal is not eaten in the "intimate circle," that is, if there are several guests or even strangers at the table, the men eat together first, and then the women, girls, boys, and children eat what is left over from the feast. The same rule applies for meals on festive days.

515 826 [461] The industriousness of the Meau is indicated by the fact that they do not regard long fingernails as a sign of beauty or as a symbol of good luck and health, but rather as poor grooming and a sign of laziness. This attitude has nothing to do with cleanliness and hygiene, which leave much to be desired (see the chapter, "Medicine").

576 Greeting formulas that are associated with the time of day or mode of action, such as "Good day" or "Till we meet again," are unknown. Whenever two Meau meet, the older one first asks the younger one: "Where are you going?" or "where do you come from?" This greeting formula is therefore independent of the time of the day. As a gesture of greeting, the [576] Meau squat on the ground or, standing, bend the upper part of the body far forward and hold both hands flat in front of them, with the palms upward as though they were to receive two handfuls of rice. At the same time the hands are moved up and down. The person of higher position makes this gesture of [554] greeting to the person of lower position first, thus, the older to the younger, the man to the woman, the host, as a matter of courtesy, to the guest.

574 576 In the latter case, the invitation to enter the house is given at the same time. The guest replies with the same polite gestures and slowly steps closer. This behavior is the opposite of our European customs, but among the Meau the meaning lies in the fact that the higher person first takes cognizance, so to speak, of the presence of the other by his greeting. The Meau simply ignores an enemy and does not greet him because he regards it as beneath his dignity to converse with him. This "taking cognizance of the other" is done among the Meau with appropriate politeness. When a guest takes his leave, he announces it several times, but only after some time will he actually decide to depart.

39: Bernatzik--705/ (1936-1937) 1947 AO1 Thailand
Miao AE5

/Between pp. 522 and 523/

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Ill. 104. Work hut on a Meau rice-field.

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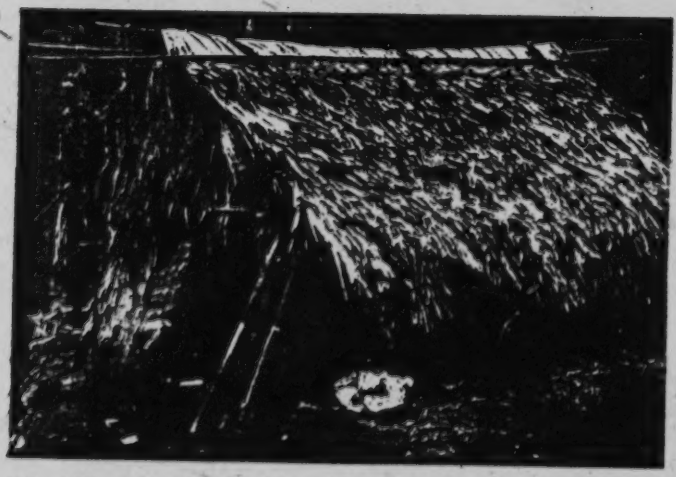

Ill. 105. Simple dwelling of the Meau with walls and doors of halved bamboo.

39: Bernatzik--706 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/Between pp. 522 and 523/

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Ill. 106. Flashlight photograph in the interior of a house of the White Meau.

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Ill. 107. Meau chief and family at a meal in his dwelling.